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From Professor A. B. Winslow
THE Oct. 1892

CHURCH OF ENGLAND
AND THE 40963
EDUCATION OF THE PEOPLE.

FROM THE
EARLIEST TIMES TO THE PRESENT DAY.
A PAPER COMPILED FROM
VARIOUS SOURCES AND OFFICIAL REPORTS.

BY THE
REV. CHARLES A. WELLS, B.A.
ORGANIZING SECRETARY, CHURCH DEFENCE INSTITUTION.

SECOND EDITION.
REVISED AND ENLARGED WITH THE MOST RECENT STATISTICS ISSUED
BY THE EDUCATION DEPARTMENT.

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1891.

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INTRODUCTORY NOTE.

The object of this pamphlet, which may be used as a lecture with illustrative views, is (1) to trace the growth of education in this country from the earliest times, and to show the part the Church has taken therein; and (2) to point out how, amid difficult circumstances, the Church of England is witnessing in the Nineteenth Century to her care for the highest welfare of the people. The hope entertained by the author is that his compilation, culled from various historical authorities and official statistics, may vindicate our National Church from aspersions frequently cast upon her character both in the past and in the present. For some twelve centuries, at least, the Church of England has been labouring in this work as the circumstances of the day permitted. It may not be said that she has done all that could, or ought to, have been done, but without question all the work done has been hers, until, at least, quite modern times: and the debt due to the Church of England by the people of England is consequently one which can never be repaid. Moreover, the education provided has been perfect in kind and intention; it aimed, that is, at furnishing the whole man—body, intellect, and spirit—and sought to make of him not only a good citizen of earth, but also of heaven.

* The side-headings in this type give the title of pictures which illustrate the particular section opposite to which they stand.

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THE CHURCH OF ENGLAND AND THE EDUCATION OF THE PEOPLE.

PART I.

IT is now 1200 years since, according to Bede, on a winter's night there lay asleep in the stable of the famous Abbey of Whitby a ~~Whitby~~ certain poor Anglo-Saxon cowherd. Sad and dispirited he had left the feast, where his comrades were amusing themselves with the simple rhymes of those early days. Cœdmon could not sing; and when he saw the harp being passed towards him, he arose from the board and went out to the stable. His soul was sad within him; and as he lay in the cow-shed, suddenly there shone around him a heavenly glory, and in the midst of the glory there appeared One who had been cradled in a stable 600 years before.

“Sing Cœdmon,” said He, “sing some song for Me.” “I cannot sing,” was the sorrowful reply. “Yet,” said He, “thou shalt sing for Me.” “What shall I sing?” “Sing the beginning of created things.” And as he listened a divine power came over him, and words he had never heard before arose in his mind. (*Bede*, iv., 24.)

Bede recounts the above story, and tells us that Cœdmon received from God in a vision the power of sacred song. The first English book known to have been written in England is Cœdmon's “Poem.” (*Engl. Lang.*, p. 29.)

In the year 628 there was born of noble English family Benedict Biscop, a man who never had an enemy in the world. About ~~St. Augus-~~ forty years after we find him returning from abroad with ~~time's,~~ ^{Canter-} Archbishop Theodore, and taking over for a time the govern- ~~bury.~~

ment of the Monastery of SS. Peter and Paul, which St. Augustine had founded seventy years before. Benedict found a sad dearth of literature at Canterbury, and paid no less than five visits to the continent, returning each time with no inconsiderable number of books on various branches of sacred literature. At length this great book-hunter went northward to Jarrow and Wearmouth, and there deposited his treasures. After Benedict had gone, Hadrian became Abbot of the monastery at Canterbury, and he, with the support and assistance of Archbishop Theodore, who was well instructed both in sacred and secular literature, gathered round him a crowd of disciples, to whom, together with the books of Holy Writ, he also taught the arts of ecclesiastical poetry, astronomy, and arithmetic. Among the most famous pupils were Albinus, who furnished Bede with the history of the county of Kent, and Aldhelm, who became Bishop of Sherborne and translated the Scriptures, etc., and may fairly be called the "Bede" of Wessex. (*Gibson*, p. 93; *Bede*, iv., 2.)

The Ven.
Bede's
Tomb.

It was to the care of Benedict Biscop that Bede was handed over when he was but seven years old. After leaving Wearmouth Bede made his home at Jarrow ; there he laboured and there he died. "Spending all my life," is his account of himself, "in that monastery, I wholly applied myself to the study of the SS., and amidst the observance of regular discipline and the daily care of singing in the church, I always delighted in learning, teaching and writing. From the time I was ordained priest up to my fifty-ninth year (when the "Ecclesiastical History" was finished) I made it my business for the use of me and mine to compile commentaries upon the sacred Scriptures. I am my own secretary. I make my own notes. I am my own librarian." After two months' suffering the Ven. Bede died at Ascensiontide, A.D. 735, at the age of sixty-three. "He daily instructed us," writes one of his scholars, "and used to say,—I do not want my boys to read a lie and to work to no purpose after I am gone. Learn as quickly as you can ; for I know not how long I may be with you."

It is a matter of lasting regret that we have no full account of the labours of Archbishop Egbert, of York, A.D. 732-766. But

we do know something of the activity of his fertile pen, ^{S. Mary's} and of the discipline he restored throughout his great ^{Abbey} ^{York.} diocese. The work, however, on which his claim to lasting gratitude rests, is the foundation of the famous school at York, in which was carried on the work which Bede had begun, re-kindling in the west the flame of learning just at the moment it was expiring in France and Ireland. Under Egbert and his successor, Albert, the Northumbrian Church became famous for learning, and the Archbishop's school the most notable centre of education in Western Christendom. To Archbishop Albert belongs the honour of collecting the splendid library, which in the eighth century is spoken of as "The Flower of Britain."—Albert's schoolmaster was Alcuin, who, after the Archbishop's death, resided at the Court of the Emperor Charlemagne, and helped him in the promotion and development of learning on the continent. It was at York that Alcuin himself had been trained, and so this school became the source of light to other lands.

Charlemagne was the foremost patron of literature in Europe, though he himself never succeeded in learning to write. He pressed Alcuin to take charge of the Palatine School, and for ^{Worcester} ^{Cathedral.} eight years (A.D. 782-790) Alcuin was busily engaged in teaching, writing, revising books for educational and ecclesiastical uses, organizing schools on the model of the Palatine School, by all which means he hoped to carry out the Emperor's design of restoring the knowledge of the *sacred languages* and the text of the Bible and Service books. According to an ancient MS., discovered in 1838 in Worcester Cathedral library (the original being of the twelfth century), Alcuin was a translator of the Bible. The MS. runs somewhat in this fashion: "Alcuin was a scholar, and translated the books. Through these were taught our people in English. These Bishops preached in Christendom. These taught our people in English." (Here follows a list.) "Their light was not dark, but it burned beautifully."

Alfred the Great, to whose memory there was not long since ^{Alfred the} erected a statue in the Market Place of Wantage, now comes ^{Great.} before us. Ceddmon, Bede and Alcuin were Northumbrians. When, by the action of the Danes, literature was driven out

of the north, it found shelter amongst the people of Wessex. About 880 A.D. Alfred the Great made English a classical tongue. This noble king both wrote books and set up schools ; he collected also a band of learned men, English and foreign, to help him in his work. He brought Plegmund from Mercia, Asser from Wales, Grimbald and others from beyond the sea. He wished every youth within his kingdom to learn to read English well, and those who hoped for promotion Latin also.

A school for young noblemen was set up in the precincts of the palace, and education was a leading feature in the monastery at Athelney. Wantage still has a grammar school bearing the name of this great king ; the gateway of the senior boy's room is of Norman date. King Alfred himself translated books likely to be useful to his people, and in all probability began the compilation of the "Anglo-Saxon Chronicle." (*Hunt*, p. 39.)

The history of Glastonbury Abbey would of itself furnish no imperfect sketch of the progress of Christianity in England from the very earliest days down to the murder of the aged Abbot Whiting, in the reign of Henry VIII. At the period we have reached, Glastonbury had just been rebuilt on a magnificent scale by the great Archbishop and statesman Dunstan (A.D. 960-988), who had formerly been Abbot of Glastonbury. The Canons of Dunstan's Primacy prove his endeavour to make the clergy efficient educators of the people. Priests were to teach their own scholars, and not to draw away scholars from other districts. The people were to be also instructed by the clergy in handicrafts. The Archbishop himself excelled in these, and gave lessons in them, notably in the illumination of manuscripts. (*Hunt*, pp. 49-53.)

It was during Dunstan's time that we find the rule of St. Benedict producing great reforms and re-kindling the torch of learning in the monastic houses. The troubles of the times had not allowed King Alfred's work to continue without interruption, but with Dunstan a new revival came. Famous houses were planted at Winchester, Ramsey, and in other parts of the country. The work of teaching was left to the monks (regulars) ; the parochial clergy (seculars) had indeed but little learning and though they were nominally the instructors of youth, no boy acquired any

Wantage
School
Gateway.

Glaston-
bury
Abbey.

The
Church of
St. Cross,
Win-
chester.

knowledge worthy of the name until he was admitted into the school of the monastery. Alfred had taught men that education should be carried on in the language of the people, and this lesson was further enforced towards the end of the tenth century by *Ælfric* "the Grammarian." *Ælfric* took much interest in promoting education both at Cerne and Ensham, of which places he was Abbot. Some of his writings are of special interest to English Churchmen as showing to what extent the doctrines of the Church of England and the Church of Rome differed in days before the Norman Conquest.

The monasteries at the beginning of the tenth century supplied the most important social machinery of the times. The monks were the best agriculturists of the day and the pioneers of civilization. Settling in some unclaimed spot, they made a clearing in the forest and tilled the land, whilst the monastery formed a nucleus round which the farmers might settle. It thus became the school for the children, the almshouse for the poor, the hospital for the sick, the inn for the traveller. Nor was this all. Here alone were any remains of the ancient classics or Latin fathers preserved ; here alone the pursuits of learning and of the fine arts were followed. Here church-music, the writing and illumination of missals, bell-founding and organ-building were practised. Here lastly lived the chroniclers to whom we owe nearly all we know of those days.

It was chiefly through their agency that such literary intercourse as then existed was maintained. In the absence of printing, and owing to the scarcity of MSS., the only way of acquiring knowledge was then, as in still earlier days, to sit at the feet of some great scholar. Hence aspirants after learning wandered over Europe from monastery to monastery, from school to school, and in this way to a large extent Europe and its peoples were gradually drawn together. (*Johnson*, p. 108.)

[The Abbot of Croyland, in the reign of William the Conqueror, was the famous Ingulphus. He thus records the education of his youth :—" I, Ingulphus, a humble servant of God, born of English parents in the most beautiful city of London, for to attain to learning was first put to Westminster, and after to study at Oxford."]

Croyland
Abbey.

**Battle
Abbey**

The times succeeding the Norman victory at Senlac were full of trouble. William did not conquer the country when he won the first great battle, but had for some years to come to deal with insurrections of greater or less significance. During the reigns of the Norman kings, education could make little or no progress; but when English and Norman began to settle down, and to form one nation, we find the Church again taking the lead in providing instruction for all. Archbishop Theobald (A.D. 1139-1162), the immediate predecessor of Thomas à Becket, following King Alfred's system, gathered around him a band of scholars from all parts of Europe. It was by this Archbishop that the study of law was introduced into England. The "Institutes" of Justinian had lately been discovered and (through Theobald's influence) they became the foundation of the study of law. It was at this period that the great universities took a leading part in the work of education. The tutors and professors were almost in all cases taken from the clergy. "The work of the Universities," says Mr. Miller, in a pamphlet published by the S.P.C.K., "is well known; but it must not be supposed that they bore the whole, or even the largest share in the cause of education." "With a view both to private instruction and the education for the nation at large, schools were attached to the monasteries and the cathedral chapters. To the larger of these establishments there were two or three schools attached of different grades, and to these came the children and youths from the surrounding districts. In these schools, not only were the children of the baron, the knight and the squire to be found, but the sons of the yeoman and agriculturist as well. It is a striking feature of those times that the sons of the yeoman were often better educated than the sons of the baron or knight; for the sons of the latter were generally removed from school at an early age to learn the art of war, while the children of the former continued at school till they were growing into manhood."

**Malmes-
bury
Abbey.**

Of the religious orders, the Cistercian and Benedictine may be considered the chief. Of the Cistercians, we read in Giraldus Cambrensis ("Spec. Ecc.", ii, c. 34), they would "seek out desert places, and shunning the haunts and hum of crowds

would earn their daily bread by manual labour. They preferred uninhabited solitudes, and seemed to bring back to mens' eyes the primitive life and ancient discipline of monastic religion ; its poverty, its parsimony in food, the roughness and meanness of its dress, its abstinence and austerities." The Benedictines, on the other hand, adopted a different line. "They were as laborious in intellectual pursuits as the Cistertians in agriculture." [Mention is made of a school attached to the priory of St. John at Brecon in a charter of Mahel, Earl of Hereford, circ. 1165.] The monastery once more supplied the place of an inn, club, and newspaper. It was also a place for the safe custody of deeds and literary work ; and so we are not surprised to find Giraldus Cambrensis depositing his writings at Strata Florida before he started for Rome. (*St. David's Dioc. Hist.*, p. 81-2.)

For schools in the present usage of the word we must still wait many centuries. It is probable that not until some time after the Re-Formation were there schools adapted to or required by the wants of the working classes, but, from the very first, education of some kind was afforded to those who sought it at the monasteries. Moreover, that some system existed for this purpose at Westminster, Southwark, Smithfield and Aldgate, is evident from Stow's "Survey of London" (vol. i., cxi., p. 102, London, 1753). "In the reigns of King Stephen and of Henry II. there were in London three principal churches which had famous schools. . . . notable and renowned for knowledge in philosophy; and there were other inferior schools also." We are not told, however, to which parishes they belonged.

According to the provisions of the third Lateran Council, held in 1176, at which four English Bishops were present, it was decreed that "every cathedral-church should have its school-master to teach poor scholars and others, as had been accustomed." Of course "poor" must not be taken to mean the *labouring classes* of that day.

Schools of this kind had been established some years before in St. Paul's Cathedral; in the Collegiate Church of St. Martin le Grand; at Bow Church, Cheapside; at St. Dunstan's in the East; and at the Hospital of St. Anthony. But of their continuance or

success, we have hardly any information. That which continued the longest, the Hospital of St. Anthony in Broad Street Ward of the City of London, was the school in which Sir Thos. More was educated. This school was in existence in the days of Queen Elizabeth ; but all such institutions were chiefly designed for the children of persons engaged in trade.

To retrace our steps a little. The first State paper written in English is the Proclamation issued by King Henry III. in 1258.

The Houses of Parliament. One of the results of the Baron's War was to give a new constitution to the council of the nation. In 1265 Leicester's Parliament contained representatives of cities and boroughs sitting side by side with Barons, Prelates and Knights of the shire. This association of classes welded all sections of the nation closely together, and the next king bore the English name of Edward, and called himself an Englishman. (*Engl. Lang.*, p. 23, sqq.)

Canterbury Pilgrims.

We now come to the consolidation of our language. The use of English was revived in Law Courts in 1362 ; and in schools in 1385. In 1365 the Lord Chancellor opened Parliament in an English speech.

The authoritative restoration of English as the language of public business in the Law Courts and Schools marks an important stage in the history of education in this country. The fact was a public admission that English had made out a claim to be regarded as the national speech.

It was no doubt seen to be absurd that in Law Courts and Schools the proceedings were conducted in such a way as to be unintelligible to the mass of the people. The writers of the day adopted the speech of London, the seat of the Court and the Capital, as being the standard of the purest English. We may instance Sir John Mandeville, whose "Travels in the East" is our oldest book in modern English Prose; William Langland, who was author of "Piers the Plowman's Vision;" John Wycliffe, who translated the Bible : John Gower, who wrote moral tales in verse : and Geoffrey Chaucer, who contributed the "Canterbury Tales." Chaucer was our first great English poet. His connection with the Court undoubtedly helped him, from the time when, at sixteen years of age, he was the Duchess of Clarence's page, to that when, after serving as a diplomatist abroad, he became a member of Parliament.

It was about this time that William of Wykeham, who was a munificent patron of learning, founded Winchester College (A.D. 1382), and supplemented this his first work by the foundation, four years later, of New College, Oxford, whither his Winchester scholars were to proceed in pursuit of the higher branches of learning. His plan worked so well that other benevolent men were tempted to imitate his example ; and so schools (which have now developed into great Public Schools) were established in close connection with colleges at the two great Universities.

In the next century King Henry VI. founded Eton College and King's College, Cambridge. It must not, of course, be supposed that these foundations attained their present magnitude in a few years. Not until after the Re-Formation had obliterated the religious houses was the need of schools felt. When the monasteries were dissolved, school, hospital and inn together disappeared. To meet the requirements of the day, schools and colleges would naturally spring up, unless, indeed, the people of England had been content to relapse into a state of ignorance and paganism.

Meanwhile the introduction of printing into England is an event not easy to over-estimate in connection with education. It brought about a revolution not only of methods of study, but of modes of thought. The Re-Formation itself was largely due, humanly speaking, to this discovery. Hitherto all books were manuscript, and had been copied with pen and ink at immense labour: now just when Wycliffe's translation of the Scriptures had given people a keen appetite for the Word of God in their mother-tongue, the old slow process of the writing by hand of every work was superseded, and in its place there came that by which copies of books could be multiplied at a rate and cost hitherto altogether unthought of.

Dean Colet's School (A.D. 1512) was the first which provided sound learning for boys of a station next below that for which the schools previously mentioned were particularly designed. "Dean Colet was a great friend of Sir Thos. More and also of Erasmus, and these men fostered in every way the growth of education. Their companionship resulted in the formation of a company of learned men under the patronage of Wolsey, who were

reinforced from time to time by scholars from the Continent." (cf. Lane's "Illustrated Notes.") We learn from Stow's "Survey" that "The pious founder dedicated this school to the child Jesus, as the great and compassionate patron of children here to be educated; so that the name of the School is JESUS SCHOOL, but the saint hath robbed his Master of the title."

The original school was destroyed in the fire of London. It was rebuilt, and for two centuries occupied a conspicuous place in St. Paul's Churchyard. In very recent times it has been removed to West Kensington.

Christ
Church,
Oxford.

Passing on a few years in the sixteenth century, we find Cardinal Wolsey, realizing the need the age had of education, and with the revenues of St. Frideswide's, a suppressed monastery, endowing Christ Church, Oxford.

Christ's
Hospital.

Christ's Hospital, for the education of 400 children, was founded in 1553, at the prompting of good Bishop Ridley, by Edward VI., who appropriated the revenues of the Grey Friars' Monastery, near Newgate, to that charitable use. Some twenty other schools were also founded by this young King, but they were not intended for children of artisans, much less for those of labourers, and they fell far short of what could be called a system of National Education.

Reading
chained
Bible in
St. Paul's.

We must not forget, in consideration of this subject, that important instruction was furnished by the Re-Formers, and after the darkness which had prevailed, it was no trifling help to have (1) a Bible fixed on a stand in every church, that all might read, or hear read; (2) a commentary or paraphrase on the Gospels in the same place; (3) liberty to possess a Bible at home; (4) texts of Scripture in large letters written up in churches; (5) common prayer in the mother tongue; (6) homilies and godly books in the language of the people freely dispersed. The hope encouraged in the preamble of the Bill of 1539, "That the religious houses should be converted to better use, that God's word might be better set forth, and children brought up in learning, etc., was indeed doomed to disappointment. Archbishop Cranmer had intended that Grammar-schools should be founded in every shire in England, but it was not until a century afterwards that such schools began to be multi-

plied, and the middle classes were enabled to obtain instruction for their children near home.

Queen Elizabeth's School, at Horselydown, was founded by the Queen from monastic properties, as also was St. Peter's College, Westminster, a school for 40 scholars. The Merchant Taylors' School, for 250 boys (1561), "Richard Hills, Master of the Company, giving £500 towards the purchase of a house called *The Manor of Rose*, sometime the Duke of Buckingham's," (recently moved from Suffolk Lane, E.C., to the Charterhouse), and the Mercers' School, for 25 scholars, were of private foundation in this reign. The Mercers' Company bought the property from the Crown in 1538, but the origin of the school is of such early date as to be lost in antiquity. The old school in College Hill is now pulled down.

The Charterhouse School was originally the monastery of the Carthusian Order, founded in the fourteenth century. At the dissolution of the Order the monastery became the property of the King's groom; and afterwards being in the market, it eventually passed into the hands of Sir Thomas Sutton, who, in 1600, gave £13,000 for it, and turned it into a school for 40 boys, and an almshouse for 80 gentlemen of crippled fortunes. But the number of Schools founded by the Tudors, with the endowments bestowed upon them, bear but a small proportion to those which were lost to the Church and Education at the dissolution of the monasteries. A few schools were founded during the reigns of Elizabeth, James I. and Charles I. by private individuals or city companies; and the number no doubt would have been greater had the mind of the nation been less disturbed by religious and civil controversy.

PART II.

AFTER the restoration of Charles II. the churches naturally demanded the first attention. When they had been put in order the question of education was at once taken in hand, and that in no niggardly spirit. (*Miller's Education Pamphlet.*)

Between the days of Elizabeth and of Charles II., as we have intimated, little had been possible, but in 1663 a Mr. Nedham set forth a plan by which parish clerks should be required to teach (under the clergy) all the children of the poor, the clerks being paid by an allowance from a fund raised for the purpose. This teaching was carried on on Saturdays to prepare the children for the morrow. Archbishop Tenison's school dates back to this time.

Arch.
bishop
Tenison's
school

Then in the year 1670, the Rev. Thomas Gouge (rector of St. Sepulchre's, London) actively promoted the establishment of a society in London for the supply of books in the Principality of Wales, work in which he was warmly supported also by Archbishop Tenison.

In the parochial schools started by Mr. Gouge *secular* instruction was carried on in English. The mistake, if mistake it was, was probably designed to remove the barrier which shut out the Welsh people from participation in the wealth of English literature.

But the *religious* education was in the vernacular, and this largely contributed to settle the predominant language of the future.

In 1698 the Society for Promoting Christian Knowledge was founded by Francis, Lord Guildford, Sir Humphrey Mackworth, Bart., Sergeant Hook, Col. Maynard Colchester, and the Rev. Dr. Thomas Bray, the first meeting being held on March 8th, 1699. It is curious to read, as one of the small beginnings of this now great society, how the members at their fifth meeting agreed to deposit five shillings a-piece towards paying for their books and other expenses. It is to the Society for Promoting Christian Knowledge that English-

S.P.C.K.
offices.

men owe the blessing of an abundance of wholesome literature, religious and general, which from this time began to circulate through the country. Ever since its foundation, indeed, Bibles and Prayer-Books have been produced in vast numbers and given away, or sold for less than cost price, until to-day we find the Society now making a gift of Prayer-Books in his native language to the New Zealander, now sending £100 to British Columbia for a printing press, and again contributing to the production of a hymn-book for the Hindoo; while at home in England its books are to be procured everywhere—Bibles and Prayer-Books, publications on religion, on history, on geography, on science and on natural history. Soldiers, sailors, workmen's clubs, teachers, schools, all come within the field of help rendered by the Society for Promoting Christian Knowledge.

But the Society has also been a distinct educational organization. For as the growth of vice was traced to the development of ignorance, so schools as well as healthy literature were naturally prescribed as antidotes.

These schools rapidly spread, and in 1704 they numbered in London alone 54, with 1,386 boys, 745 girls, 381 of whom were apprenticed. In 1709 the number of schools had risen to 88, with 2,181 boys and 1,221 girls, 1,368 being apprenticed; in 1714, to 117 schools, 3,077 boys and 1,741 girls, 2,474 being apprenticed. In England and Ireland there were in this same year 1,073 schools, with 19,453 scholars, which by the year 1723 had grown to the number of 1,544 schools with an aggregate of 31,832 scholars. In these Charity Schools the children were usually lodged and boarded, and always clothed, the expense of educating 50 boys being calculated at £75, and of 50 girls at £60. But want of funds was keenly felt. For the encouragement both of patrons and children an annual gathering was held and a sermon preached by some eminent divine. In 1704, 2,000 children met at St. Andrew's, Holborn; in 1716, 5,000 children met at St. Sepulchre's; while in 1782 the large numbers required a cathedral (St. Paul's), but even then only a limited number was sent, owing to the prodigious increase of schools and scholars, for such was the success of the labours of the S.P.C.K., that by the year 1741 we find it had established more than 2,000 schools in different parts of the country.

Besides annual sermons, the clergy of London had, as early as 1710, established thirty lectures a month, in which to advocate and promote the cause of education in the metropolis. Lectures of a similar kind were given in the country, and examinations held for the information and satisfaction of the public. Boxes also were put up in churches in support of charity schools and various other means were taken to provide funds.

Masters and mistresses travelled to London—no easy matter in those days—to witness the system of teaching, while in 1712 Dr. Talbot published model lessons in the *Christian Schoolmaster*. The clergy also provided schools and taught in them in their respective parishes.

In 1718 the attention of the London Welsh was drawn to the fact that many of their countrymen in the Metropolis were without a parochial settlement, or any means of giving their children religious instruction. A few gentlemen, therefore, commenced a subscription for the purpose of "setting up and supporting a school in or near London for instructing, clothing, and putting forth as apprentices, poor children descended of Welsh parents."

The school thus founded commenced with twelve day scholars at a small room in Hatton Garden, developed into larger schools at Clerkenwell Green and Gray's Inn Road, and removed in 1854 to Ashford, Middlesex. The school is now conducted as a Boarding School for the daughters of poor professional men of Welsh parentage, and accommodates about 150 girls.

In Wales itself education received a considerable impetus towards the middle of the eighteenth century through the well-directed efforts of the Rev. Griffith Jones, of Llanddowror. The object he set before himself was the moral and spiritual elevation of the labouring classes by religious instruction. Secular education was a minor consideration with him; not that he in any way undervalued it, but he rightly deemed that education in the proper sense of the word must be based upon religion. Holding this view, he adopted the vernacular as the medium of all instruction for the Welsh-speaking population, differing in this respect from Mr. Gouge, who had adopted English. As it was out of the question to establish, with the small means at his command, permanent

Welsh
school,
Ashford.

schools, he planned a system of "Circulating Schools," *i.e.*, of sending masters about from place to place for a few months, as openings presented themselves. By this means he enlarged the area of his operations to a marvellous extent. In 1737 he opened thirty-seven schools, with 2,400 scholars ; in 1745 these had grown to 116 schools and 5,635 scholars. Ultimately the number of scholars increased to about 10,000 within the year, so that the sum total of persons who had learned to read their Bible in the Welsh tongue amounted to about 150,000. Catechizing was an essential feature in his system. The funds for carrying on the work were chiefly found in England, as may be seen from the subscription list. Griffith Jones found a generous supporter in Madame Bevan, of Laugharne, and to her he entrusted £7000 to carry on the work after his death. Madame Bevan died in 1779. After her death the Circulating Schools were in abeyance, pending legislation, until 1809. By that time the fund had increased in value, and henceforward yielded about £950 per annum, which is now divided between the four dioceses in the Principality under the discretion of the bishops. Better times arrived with the reign of King George III., whose pious wish, that every poor child in his dominions should be enabled to read his Bible, will not soon be forgotten. The S.P.C.K., in an address on his accession to the throne in 1760, specially dwelt on their efforts in behalf of national education as one which the king would view as of interest and importance to the well-being of his poorer subjects and of the country at large. Thus amidst much discouragement did the Church through her hand-maid offer instruction and open schools throughout the country ; but she could not make the unwilling attend upon her ministry, and compel parents to send their children to school. There was no lack of education ; the misfortune was that so many parents failed to avail themselves of it.

It may be convenient here to make some mention of Mrs. Sarah ^{Mrs.} Trimmer, and her work in the cause of education. ^{Trimmer.} Mrs. Trimmer, whose maiden name was Kirby, was born at Ipswich on January 6, 1741. At the age of fourteen she left Ipswich with her parents, who settled at Kew. Here she enjoyed the advantage of cultured society. Among her father's friends were Dr. Samuel Johnson,

Dr. Gregory Sharpe, Hogarth, Gainsborough and Sir Joshua Reynolds, with other great artists of that day. She was married in 1782 to Mr. Trimmer, of Brentford—"a man of exemplary virtue." From the time of her marriage she scarcely read any books but those on education, and she used to say she was afraid of wearying her friends by continually harping on this one string. As her family was numerous her house must have been something like a small college. "I have been," she writes to a friend in after life, "the mother of twelve children, nine of whom are still living. My daughters, five in number, were wholly educated at home; my four sons nearly so." Sunday schools interested Mrs. Trimmer in no small degree. Queen Charlotte sought her advice on this subject, and bishops wrote their thanks for her exertions in the cause of religion. The S.P.C.K. placed her writings on their list of publications, amongst others "The Teacher's Assistant," "The Servant's Friend," "Essay on Christian Education," "Companion to the Prayer-Book;" their very titles will suggest the nature of the subjects on which she loved to dwell, and her anxiety that children should be brought up "in the fear and admonition of the Lord." (*Parish Mag.*, Oct., 1884.)

The year 1781 saw the beginning of Sunday-schools.

There had been born at Gloucester in 1735 one Robert Raikes. His father was the proprietor of the *Gloucester Journal*. Mr. Raikes, Senr., appears to have been a philanthropist as well as a journalist, and it was his delight to make his newspaper an organ for doing good.

At the age of twenty-two Robert succeeded his father as proprietor and editor of the *Journal*, and by means of his newspaper recommended the scheme of Sunday-schools far and wide, and at length raised Sunday teaching from a local to a national system.

In estimating Raikes' claim to be considered the founder of Sunday-schools we must remember that he had several most valuable coadjutors, and to one at least—the Rev. Thos. Stock—belongs almost equally with him the credit of the institution of the schools in Gloucester.

Raikes and Stock. In 1777 Mr. Stock (who, while in charge of Ashbury, had taught the village children Sunday by Sunday in the chancel of

the church) was appointed Head Master of the Gloucester Cathedral school.

A conversation between Stock and Robert Raikes (given by Alfred Gregory in his life of Raikes) illustrates the part played by each. This is Mr. Stock's account:—

"Mr. Raikes, meeting me one day, lamented the deplorable state of the poorer children. I had made," I replied, "the same observation, and told him if he would accompany me into my own parish we would make an attempt to remedy the evil. We immediately proceeded to the business, and procuring the names of about 90 children, placed them under the care of four persons for a stated number of hours on a Sunday.

"As minister of the parish I took upon me the principal superintendence of the schools and one-third of the expense. The progress of this institution through the kingdom is justly attributed to the constant representations which Mr. Raikes made in his paper of the benefits which would arise from it."

In the year 1881 the Sunday-schools in connection with the Sunday School Institute of the Church of England had no less than 2,500,000 scholars with 200,000 teachers on their roll of members.

We come now to the nineteenth century, a period full of interest in the history of Education. Before describing the stages through which education has advanced during the present century, let us glance at the chief actors engaged, and the various circumstances which led to the adoption of new methods and to increased energy of action. The "monitorial" system had been introduced during the closing years of the 18th century, and two well-known names come before us in connection with that system, those of the Rev. Dr. Andrew Bell and Mr. Joseph Lancaster. Much unnecessary controversy has grown up around their work, and that of the two great societies which their respective systems called into existence. The plain facts of the case are as follows: The BRITISH AND FOREIGN SCHOOL SOCIETY, which took up Lancaster's plan, wished to establish schools in which the Bible should be read, but with the proviso that "no interpretation tending to inculcate the peculiar tenets of any religious denomination was

West-
minster
Abbey
Tablet.

to be introduced into the school on any pretence whatever." On the other hand, the NATIONAL SOCIETY, with which Dr. Bell was closely associated, advocated the education of the poor in the principles of the Church of England. "The former became the recognized agency of the Dissenters, the latter of the Church; and through one or other of these channels, State aid when it first began to flow was obliged to take its course." (*Craik*, p. 19.)

The circumstances of the time should be noted. The application of steam-power had brought with it the employment of children in factories. In 1802 a Bill, passed at the instance of the first Sir Robert Peel to preserve the health and morals of apprentices and others employed in mills and factories, required that apprentices be instructed every working day for the first four years of apprenticeship in reading, writing, and arithmetic. Provision was also made in the same Act (42 Geo. III., c. 73) for the instruction and religious worship of apprentices on Sundays.

In a speech on the Poor Laws Bill, Feb. 19, 1807, Mr. Whitbread alluded to the benefit Mr. Lancaster had conferred on the poor by his school in the Borough Road. His remark brought about a correspondence which sets at rest any doubt whether Dr. Bell or Mr. Lancaster was the originator of the then new system of teaching by monitors. "Hansard's Debates," 1806-7, vol. viii., p. 885-6, gives the following information in a footnote at the end of Mr. Whitbread's speech :—

"Dr. Bell, late of the establishment of Fort St. George, in the East Indies, and Rector of Swanage, claims the original invention of the system of education practised by Mr. Lancaster. So early as the year 1789 he opened a school at Madras, in which that system was first reduced to practice with great success, and the most beneficial effects. In 1797 he published an outline of his method of instruction in a small pamphlet entitled 'An Experiment on Education made at the Male Asylum, Madras.' That pamphlet has been extended, and very valuable details given to the public by Dr. Bell in two subsequent publications in 1805 and 1807.

"Mr. Lancaster's Free School, in the Borough, was not opened till 1800, so that Dr. Bell unquestionably preceded Mr. Lancaster, in connection with it, to encourage and sustain the work of religious

and to him the world are (*sic*) first indebted for one of the most useful discoveries ever submitted to Society."

The close of the careers of these two men is noteworthy in its contrast. Dr. Bell died in January, 1832, at Cheltenham, leaving £120,000 for the sake of founding educational institutions, and was buried in Westminster Abbey, where a tablet testifies to his work. Poor Lancaster having left the country, owing to his fallen fortunes, was run over and fatally injured in New York, October, 1838.—*The Globe*, October 24, 1888.

The British and Foreign School Society was founded in the year 1808 to carry out the methods of Mr. Lancaster. The National Society, which, we have seen, was conducted on strictly Church lines, was founded in 1811. For some years after their first planting, the work of these Societies was of a missionary character. Many deep-seated prejudices against the diffusion of education amongst the labouring classes had to be overcome; the principles on which a general scheme of education might be conducted had to be considered and defined, teachers had to be provided, and books prepared. After a time the State, which had hitherto ignored the work of educating the poor, rendered (1833) tardy assistance, and an annual grant was made. In 1839, an Education Department was established, and this marked a new stage in the development of popular education. From that time to 1870 the State worked in concert with the Church in the advancement of religious, as well as secular teaching. But under the Education Act of 1870, the State was entirely withdrawn from all concern in the religious instruction of the children, leaving that important work to private enterprise and voluntary effort. Thus there are four several stages through which the cause of education has passed since 1811.

I. During the first, the voluntary efforts of philanthropists had neither help nor countenance from the State. The work of education was of a strictly unofficial character, and the building of schools was perhaps the least difficult task. Nevertheless, much progress was made. In his charge of 1814 Bishop Law, of Chester, spoke of the clergy as not forgetful of their duty in the matter. 'In Chester Cathedral.
many of the northern parts of the diocese,' he states, "the clergy themselves keep schools." The impulse had no doubt been

aroused, or at least increased, by the action of the Bishop of Durham, who some few years before had obtained an Act (41 Geo. III., c. 120) for the establishment and maintenance of schools for the education of poor children in the county of Durham.

In the first four years of its existence the National Society built 85 schools, costing £100,000, while a considerable number of noblemen and gentlemen were stirred up by its action to erect schools for their poorer tenants upon their estates. In 1815 the report speaks of 336 trained masters, 186 mistresses, ready to be sent wherever their services were required for the formation of new or the regulation of old establishments. There were more than 100,000 children in Church schools, and 570 schools in union with the National Society.

The Church of England at this time had no more zealous **Mr. Joshua Watson.** son than Mr. Joshua Watson. The interest he took in the promotion of all charitable work on Church lines made him a pattern for future ages. Instinctively he took the lead in promoting Church education, and became treasurer of the National Society, a position which he retained till 1842, when he withdrew from it rather than be a party to accepting a Government grant, the terms of which he considered compromising to the principles of the Society.

In 1816 a committee was appointed under Mr. (afterwards Lord) Brougham to inquire into the state of education among the lower orders of London, Westminster and Southwark. In its third report, the Committee says, "A circular letter has been addressed to all the clergy in England, Scotland and Wales requiring answers to queries. It is impossible to bestow too much commendation upon the alacrity shown by those reverend persons in complying with this requisition, and the honest zeal which they displayed to promote the great object of universal education is truly worthy of the pastors of the people and of the teachers of that gospel which was to be preached to the poor."

In 1820 an Education Bill had been introduced into Parliament, but was dropped at the second reading, and it was not until the year after the passing of the Reform Bill that the first grant for school building was made out of public funds.

II. With the year 1833, the second stage began. The State, which had hitherto ignored the work of educating the poor, then at length rendered some assistance. Through the agency of the National Society, as representing the Church (the various denominations being represented by the British and Foreign School Society), the Treasury made for some years an annual grant of £20,000 towards the establishment of new schools ; but no supervision over the schools themselves was as yet exercised.

This sum of £20,000 was to be applied exclusively for building purposes, and it was intended that each Society should be benefited by half of the grant, so that Churchmen and Dissenters might be on an absolute equality.

The Returns are as follows of the applications made through the two Societies :—

	1834.	1835.	1836.	1837.	1838.	Total.
National Society . .	11,081	13,002	17,180	11,456	17,041	69,710
B. & F. School Soc. :	9,796	7,168	5,281	5,810	6,090	35,285

The present reign had scarcely begun when the Government, having continued the grant of £20,000 for six years, made a fresh departure, and invited the two Societies to *inspect* the schools which had come into existence. It was then found that the National Society had 690 schools in connection with it, while the British and Foreign School Society had but 160.

It was therefore but scant justice to the Church of England to offer an equal sum, viz., £500, to each of the two Societies for the cost of inspection. The National Society did not, however, resent the unequal manner in which the money was divided.

“ It was the wish of the Queen from the first,” said Lord John Russell in the House of Commons on April 4, 1853, “ that the youth of England should be religiously brought up, and that at the same time the rights of conscience should be respected.”

III. On April 10, 1839, an Order in Council led to the formation of the Education Department, to administer the Government grant, which had now risen to £30,000 per annum, and to institute a system of school-inspection. This marks the third stage in the development of popular education. From this time till the year 1870, the State worked in concert with voluntary effort in the advancement of religious as well as secular teaching.

Its action was at first exclusively on the lines of the Church of England. "Their Lordships are strongly of opinion that no plan of education ought to be encouraged which does not subordinate intellectual instruction to the precepts of revealed religion."

To meet the disadvantage in which they felt themselves placed, the various denominations took their own action. The Independents founded the Congregational Board of Education, the Baptists the Voluntary School Society. The further development of the action of the Government was hindered by the divergence of party views on the question. One section favoured a voluntary system unconnected with the State; while of the supporters of State education some were inclined to a gratuitous system, some to a denominational, some to a secular system alone. (*Cassell's Dictionary of English History*, p. 407.)

When Government inspection was first insisted on, it was regarded as an insidious mode of securing control over Church schools, and out of 204 Church schools to which building grants had been promised, no less than 169 refused the proffered Government aid; and it was in consequence of the National Society accepting inspection of their schools by the Government, that Mr. Joshua Watson declined any longer to hold office in the Society.

Meanwhile the Church of England, through that Society, with the help and encouragement of the Government, was doing its best to provide training colleges for masters and mistresses. Battersea Training College was the first established, and the public can never sufficiently acknowledge its debt to the late Sir James Kay-Shuttleworth for the munificence with which he, in connection with Mr. Carleton Tufnell, bore the expense of the experiment (at Battersea) for some two years.

Within a short time a very large number of Diocesan training colleges were established. Towards this branch of the work, upon the efficiency of which the religious education of our poor so much depends, the National Society gave, and continues to give, large grants. The amounts contributed to the training colleges for establishment and maintenance up to June, 1890, were as follows:—St. Mark's, Chelsea, £92,724; Battersea, £50,355; Whitelands, £35,889; Diocesan and other colleges, £209,010; total, £387,978.

Sir J. Kay-Shuttleworth.

Culham Training College.

The parochial clergy were likewise doing their best both in town and country. Dr. Hook, *e.g.*, Vicar of Leeds from 1837 to 1859, raised in that period the teaching accommodation in Leeds ^{Hook Memorial Church.} from three schools to thirty.

In 1843 a great work was undertaken by the Rev. Richard Greswell of Worcester College, Oxford, who set on foot, and brought to a triumphant issue, a large voluntary subscription on behalf of "National Christian Education."

"In the middle of June (1843)," writes the late Dean Burgon, "it had become evident that Sir James Graham would be under the necessity of withdrawing his scheme of education, which was only just tolerated by the Church, and had been largely repudiated by the unanimous voice of the Dissenters. . . . Then it was that Richard Greswell came nobly to the front—inaugurating the movement by himself giving £1000 and, by his letters, obtaining a similar sum from Sir Robert Peel, Her Majesty the Queen, Mrs. Lawrence of Studley Park, the Dukes of Northumberland and Portland, and Mr. A. Beresford-Hope. For Greswell addressed all that was noblest and wealthiest in the land, and wrote long letters, which were attended with the happiest results.

"His own (publicly avowed) subscription of £250 became a precedent which all the Bishops followed—the two Archbishops and the Bishop of London giving £500 each. In the end the 'National Society' entered the field with a capital of £250,000.

"Thus by the spontaneous and independent exertions of individual Churchmen, and the agency of the 'National Society,' was achieved what a Whig Government first, and a Tory Government afterwards, had not been able to accomplish, *viz.*, laying of foundations of the great work of National Education. . . . The entire movement was due to the zeal and to the munificence of one man, our friend Richard Greswell." (*Burgon's Twelve Good Men*, vol. ii., p. 99.)

As to the part played by the country clergy, most noteworthy ^{The late Bishop Fraser.} is the late Bishop of Manchester's evidence given before the Royal Commission of 1859.

Let the Blue Book of 1861 tell the tale:—"In the rural districts a state of things exists less favourable to education. In the first place, the schools are relatively far more expensive than in

the towns, because they are smaller, the school fees are lower, seldom exceeding 1d. per week, and thus private subscriptions are more important. In the second place, the landowners do not contribute to the expenses of the schools so liberally as the wealthy classes in the mining districts or large towns, so that the burden of supporting the schools falls principally on the parochial clergy, who are very ill able to support it." This is set in a strong light by a letter published in the appendix to Mr. Fraser's report, from which it results that £4,518, contributed by voluntary subscriptions towards the support of 168 schools, was derived from the following sources:—

	£	£	s.	d.
169 clergymen contributed	1,782	or 10	10	0 each.
399 landowners	2,127	or 5	6	0 ,,
102 householders	181	or 1	15	6 ,,
217 occupiers	200	or 18	6	,,
141 other persons—together	228			

"The rental of the 399 landowners is estimated at £650,000 per annum."

Another witness, Mr. Hedley, gives a list of annual subscriptions paid by landowners, occupiers and clergy.

In 18 schools taken at random, there was received from owners £188, from occupiers £58, from the clergy £461.

The report continues:—

"The heaviness of the burden borne by the clergy is imperfectly indicated even by such figures as these.

"It frequently happens that the clergyman considers himself responsible for whatever is necessary to make the accounts of the school balance, and thus he places himself towards the school in the position of a banker who allows a customer habitually to overdraw his account. He is the man who most feels the mischief arising from want of education. . . . He feels the only means of improvement is the education of the young, and he knows that only a small part of the necessary expense can be extracted from the parents. He begs from his neighbours and from the landowners; if he fails to persuade them to take their fair share of the burden he begs from his friends, and even from strangers, and at last submits most meritoriously and most generously to bear not only his

own proportion of the expense, but also that which ought to be borne by others."

To sum up the record of this third period, it may be stated that in the year 1859, out of 24,563 schools or departments in England and Wales the Church was maintaining no less than 19,549, and was educating 1,187,086 scholars out of the total number of 1,549,312 attending week-day schools. In Wales alone the Church provided 868 schools or departments against 278 supported by all other bodies combined.

This same report of the Duke of Newcastle's Commission gives a list of training colleges for males; thirteen were in connection with the Church of England, one was a Roman Catholic college (at Hammersmith), and one a "British and Foreign" College (at Bangor).

Of thirteen training colleges for females, eleven were connected with the Church of England, and the two remaining with the Roman Catholics, one at Liverpool, the other at St. Leonards.

The average number of students at these institutions in the year 1858 was, in colleges for males, 752; females, 818; mixed, 496; total, 2065.

No account of the work of the Church in educating the people ^{Wells Cathedral.} would be complete without some reference, however slight, to *Night-schools*, and to the attempt made thereby both in town and village to supply the deficiencies of early education. One of the Assistant Commissioners states in evidence before the Commission of 1859 (Report, p. 41), "At Wells I found the Bishop himself teaching a class of navvies to read and cipher," some of his pupils "having walked two miles to pursue their studies." Well might Mr. Mundella say, "The clergy were the best supporters of education, and took the greatest interest in it." (*Daily News*, Dec. 22, 1884.)

IV. We now come to the fourth and last stage of our subject; in which the work of the State has been exclusively secular.

Already, as we have seen, a vast network provided by various religious bodies, and aided in many cases by the State, had spread itself over England, though it had not adequately covered the land. But as the success or failure altogether depended on voluntary enterprise, popular education could only be extended in accordance

with the voluntary zeal of the country.. Previous to 1870 there existed no public authority, charged with the duty of calling into being elementary schools, where voluntary zeal was for one reason or other unequal to the task. The attendance at elementary schools was anything but satisfactory ; in great towns it was inexcusable. Mr. W. E. Forster put his Bill forward as a remedy for these defects, and with the idea of founding a national and comprehensive system of elementary education.

In moving the second reading, Mr. Forster contended that the question affected not only the intellectual, but also the moral training of the people. His first axiom was that in the creation of any new system the lessons of the past should be considered side by side with the wants of the present.

London
School
Board
offices.

A School Board was to be provided in every school district which required further suitable accommodation. This board was to be elected by the ratepayers for a period of three years and to be empowered to raise money for providing adequate school accommodation. Mr. Forster had an idea of supplementing voluntary schools out of the rates, but this did not commend itself to Parliament, and he was unable to carry it into effect.

In announcing a modification of the original Government proposals, Mr. Gladstone said, "We propose a Time-Table Conscience Clause, founded upon the double principle of an entire freedom, as far as the interposition of the clause goes, in the matter of religious instruction, although the time for that instruction must necessarily be circumscribed, and an entire freedom on the part of the parent, corresponding with the freedom of the teacher to teach." The battle raged very hotly around this point. Eventually the Cowper-Temple clause, which enacted that the discretion of School Boards in this matter should be fettered by the single condition that "no religious catechism which is distinctive of any particular denomination shall be taught in the school," was adopted. This of course affected board schools only.

On the passing of the Act, it became at once no longer the duty of H.M. Inspectors to examine in religious knowledge, and an immediate obligation was laid upon the Church, through the agency of the National Society and the various Diocesan Boards

instruction which had been abandoned by the State. (*Church of England Year Book, 1883.*)

The Act also provided that after March 31, 1871, no further ~~A modern school.~~ building grants were to be made to voluntary schools.

Without entering into the various modifications and developments which Mr. Forster's Act has undergone, it may be convenient to refer to the 17s. 6d. limit, as it is called, of the Parliamentary Grant. The following quotation is taken from the Education Commissioner's Final Report, 1888, p. 186.

"The history of the 17s. 6d. limit may be shortly stated. The Code in force before 1870 limited the Parliamentary grant to half the expenses, and was not to exceed 15s. per head on the average attendance. In 1870 the average cost of aided schools was 25s. 5d. per head, and the average grant was 9s. 9 $\frac{1}{4}$ d. In the debates on Mr. Forster's Bill, however, the annual cost of an efficient school was estimated to be about 30s. per head, of which the State, the managers, and the parents were each assumed to contribute about one-third.

"This sum (30s.) was made the basis of the probable future cost of an efficient school. In 1875 the average cost had risen to 32s. 5 $\frac{1}{4}$ d. and the grant to 12s. 7 $\frac{1}{4}$ d. In 1876 the average cost of maintenance in Board Schools was 41s. 4d. School managers, however, had not found in the working of the Code the relief promised to them in 1870, the subscriptions to Church schools having risen from 7s. 5 $\frac{3}{4}$ d. in that year to 8s. 8 $\frac{3}{4}$ d. in 1875, and in Roman Catholic Schools from 6s. 3d. to 8s. 1 $\frac{1}{2}$ d.

"The Act of 1876, accordingly, in anticipation of a further general increase in the cost of schools per head, took 35s. as the measure of the reasonable average outlay, and, as before, fixed upon half that sum, or 17s. 6d., as the future limit of the grant, which was to be paid without reference to the amount locally raised. But it provided at the same time that if a school exceeded the normal rate of expenditure it should do so without a corresponding increase of local effort, whether voluntary or by rates; and it required that the grant, if in excess of 17s. 6d., should be limited to that amount unless met penny by penny from local sources."

It is alleged that this presses hardly upon voluntary schools where the fees are low, although the standard of work done may be high, while schools charging higher fees in richer districts run no risk of losing their grant; that it discourages teachers and managers in their efforts to improve schools, the first result being a deduction under this rule; that it is a disability which specially affects voluntary schools, since Board Schools can escape any financial difficulty by levying rates; that it is inconsistent with the principle of the Code, viz., payment by results.

The total deduction is about 2d. in the £ in grants made to voluntary schools, and 1½d. in grants to Board Schools, but the discouragement cannot be thus adequately estimated.

In the aggregate the deductions were as follows for the year ending August 31, 1890:—

	Article 114.
Schools connected with <i>Nat. Soc.</i> or <i>Church of England</i>	£ s. d.
	20,018 15 4
<i>Wesleyan Schools</i>	1,380 0 7
<i>Roman Catholic Schools</i>	2,389 3 4
<i>British and other Schools</i>	2,372 2 2
<i>School Board Schools</i>	13,150 11 8
 Total	 39,310 18 1

We come now finally to the inquiry, Who educates the children? The answer will be found in some statistics lately furnished by the National Society, and gathered out of the Government reports, which may be tabulated in the following form:—

Elementary Day School Statistics for year ending August 31, 1890.

19,419 *Inspected Schools* in year ending August 31, 1890.

	Accommodation.	Number on Registers.	Average attendance.	Voluntary Contributions.
<i>Church of England</i>	2,651,078	3,168,229	1,680,596	£589,640 14 1
<i>British, &c.</i>	416,268	839,782	254,878	79,723 5 9
<i>Wesleyan</i>	214,819	174,778	131,805	17,258 1 5
<i>Roman Catholic</i>	341,953	265,777	198,285	70,911 10 9
<i>Board</i>	1,915,182	1,875,688	1,457,358	1141 6 1
 Totals	5,589,285	4,804,149	3,717,917	£2758,669 18 1

Voluntary Contributions of Churchmen for Schools and Training Colleges.

Objects of Expenditure.	1811-1870.	1870-1890.	Total.
Building Schools	£ 6,270,577	£ 6,845,512	£ 13,116,089
Maintaining do.	8,500,000	12,180,498	20,680,498
Building Colleges	*194,085	88,810	277,895
Maintaining do.	165,276	284,454	449,750
Totals	15,149,983	19,808,769	34,958,752

* These figures do not include the value of the sites, an item on which another million pounds at least should be added.

From the foregoing table it will be seen that the Church of England is at the present time educating about 48 per cent. of the whole number of children in elementary schools throughout the country, and it is our obvious duty to sustain in their integrity institutions which are the practical and latest outcome of the work and zeal of Churchmen for the last seventy years, under the sanction, encouragement, and, finally, the assistance of the National Government.

The Education Returns for the past year show the expenditure from the grant, abstracts of which will be found in the Appendix, up to December, 1890, and the results of inspection and examination up to August 31, 1890. The grants to Church Schools have increased by over £15,000. The average attendance in Church Schools has increased by some 2,500 children. The voluntary contributions of Church Schools have increased by over £7,600 ; while the whole income has increased nearly £40,000. These figures are eminently satisfactory, showing, as they do, that Church people are determined to keep up their schools, and that, in spite of the competition of Board Schools, voluntary agencies are capable of holding their own. The rate of grant per scholar in Church Schools was 17s. 5½d. as against 18s. 5¾d. in Board Schools ; but it should be remembered that a large proportion of our Church Schools are in country districts where there is a sparse population, and that it is impossible for small schools to earn large grants. The cost of production should also be borne in mind in judging of the grant. The rate of expenditure per scholar in Church Schools was only

£1 16s. 10½d. as against £2 5s. 11½d. in Board Schools. The difference of 1s. in the grant per child is accompanied by a difference of 9s. per child in the expenditure. It is a matter of regret that the number of children over twelve years of age has diminished by over 9,000. The amount of fees paid by guardians is some measure of the ability of parents to pay fees. It fell from £61,051 in 1889 to £59,333 in 1890. The total amount paid in fees by scholars was £1,881,212. The sum expended on pensions and gratuities to teachers rose last year by £907. The deductions from grants to Church Schools under the 17s. 6d. limit amounted to no less than £20,018. The friends of Voluntary Schools will do well to bear in mind that, of the 3,717,917 children in average attendance at school, 2,260,559 are in their schools, while only 1,457,358 are in Board Schools.

No more eloquent words showing the value and necessity of the religious educational work of the Church could be found with which to conclude this narrative than those of Mr. Justice Stephen. In his learned work, the "History of the Criminal Law," vol. iii., p. 366, he says:—"The Criminal Law may be described with truth as an expansion of the second table of the Ten Commandments. The statement in the Catechism of the positive duties of man to man corresponds step by step with the prohibitions of a Criminal Code. Those who honour and obey the Queen, will not commit high treason or other political offences. Those who honour and obey in due order and degree those who are put in authority under the Queen, will not attempt to pervert the courts of justice, nor will they disobey lawful commands or violate the provisions of Acts of Parliament, or be guilty of corrupt practices with regard to public officers, or in the discharge of the powers confided to them by law.

"Those who hurt nobody by word will not commit libel or threaten injury to person, property or reputation, nor will they lie in courts of justice or elsewhere, but will keep their tongues from evil speaking, lying and slandering. Those who hurt nobody by deed will not commit murder or administer poison, wound, or assault others, or burn their houses or maliciously injure their property.

"Those who keep their hands from picking and stealing will commit neither thefts nor fraudulent breaches of trust nor forgery, nor will they pass bad money. Those who keep their bodies in temperance, soberness, and chastity will not fall into a multitude of abominable offences, but avoid the causes which lead to the commission of nearly all crimes. Those who learn and labour truly to get their own living will not be disorderly persons, cheats, impostors, rogues, or vagabonds, and will at all events have taken a long step towards doing the duty in the state of life to which it has pleased God to call them.

"The criminal law may be thus regarded as a detailed exposition of the different ways in which men may so violate their duty to their neighbours as to incur the indignation of society to an extent measured not inaccurately by the various punishments awarded to their misdeeds."

Well then may we echo the report of the majority of the recent Royal Commission, and as Churchmen and Englishmen say—"We are persuaded that the only safe foundation on which to construct a theory of morals or to secure high moral conduct is the religion which Jesus Christ has taught the world."—*Report of the Royal Commission on Education.*

APPENDIX.

Extract from the Return of the Committee of Council on Education (England and Wales), 1889-90.

Elementary Schools.

On the 31st August, 1890, there were 19,498 day schools under separate management on the list for inspection, and claiming annual grants.

Obs.—[It will be observed that some of these schools may have been inspected more than once, while others may not have been inspected at all, in the course of the year, in consequence of a change in the month fixed for the annual inspection.]

These 19,498 schools contained 29,468 departments, under separate head-teachers, with accommodation for 5,566,507 scholars ; the number of scholars on the registers was 4,825,560, and the average number in attendance 3,732,327.

Public Elementary Schools (Inspected).

In the year ending 31st August, 1890, the inspectors visited 19,419 day schools in England and Wales, to which annual grants were made, containing 29,339 departments under separate head-teachers, and furnishing accommodation for 5,539,285 scholars. There were on the registers of these schools the names of 4,804,149 children of whom

1,513,729 were under 7 years of age ;

3,098,036 between 7 and 13 ;

150,602 between 13 and 14 ; and

41,782 above 14.

Of these 4,341,364 were present at the inspector's visit, and 3,717,917 were, on an average, in daily attendance throughout the year. The number of scholars whose names had been on school registers for last 22 weeks of school year was, in infant schools and classes, 1,284,381 ; in schools for older scholars, 2,867,037. The number of older scholars presented for examination in Standards 1-7 was 2,596,100. Of these 1,977,574 passed without failure in any one of the three subjects, 94·55 scholars out of every 100 examined passed in reading, 88·42 in writing, and 86·02 in arithmetic.

Abstract of Income of ELEMENTARY Schools inspected for Annual Grants between 1st September, 1880, and 31st August, 1890.
Schools connected with the National Society or the Church of England.

Year end- ing 31st August.	From Endow- ment.	From Volun- tary Con- tribu- tions.	From School Pence.	From other Sources.	Total Income from Local Sources.	From Govern- ment.	Total Income.	Rate of Income per Scholar in Average Attend- ance.	Rate of Income per Scholar in Attend- ance.	No. of Schools in- spected.	Average No. of Scholars in Attend- ance in those Schools.
£	s.	d.	£	s.	d.	£	s.	£	s.	d.	£
1881	126,451	688,382	785,182	31,410	1,585,484	1,183,301	2,685,705	1 15 3	0 19 21	11,691	1,608,880
1882	126,217	681,180	807,862	30,076	1,645,825	1,144,961	2,690,986	1 14 9	0 19 11	11,659	1,552,978
1883	131,269	781,314	826,384	28,760	1,668,697	1,201,026	2,666,722	1 16 2	0 19 10	11,747	1,573,938
1884	138,864	682,072	854,968	29,616	1,608,450	1,284,481	2,587,981	1 15 1	0 19 10	11,808	1,617,242
1885	134,014	688,386	872,502	31,708	1,692,160	1,815,173	2,987,812	1 16 10	0 19 9	11,884	1,640,540
1886	136,159	866,986	866,986	30,783	1,692,969	1,944,116	3,966,956	1 16 4	0 19 10	11,894	1,684,887
1887	138,248	580,872	873,768	33,529	1,636,402	1,366,007	2,981,406	1 16 2	0 19 8	11,885	1,664,822
1888	140,696	689,081	877,981	29,741	1,680,499	1,888,399	3,013,798	1 16 2	0 19 6	11,878	1,674,484
1889	145,160	682,018	891,289	26,223	1,638,529	1,422,632	3,076,161	1 16 6	0 19 8	11,900	1,688,866
1890	138,118	539,641	897,159	26,654	1,660,472	1,455,442	3,115,914	1 16 11	0 19 8	11,924	1,690,984
Total	1,347,081	6,881,447	8,665,991	819,418	16,038,887	18,001,416	29,965,258	—	—	—	—

GRANTS : AMOUNTS CLAIMED AND DEDUCTIONS.

Denominations.	Amounts claimed.	Deductions.	Total Amount of Grant
	£ s. d.	£ s. d.	£ s. d.
Church of England Schools	1,486,089	1 2	21,252 7 7
Wesleyan Schools	120,682	17 1	1,618 16 6
Roman Catholic Schools	170,428	18 5	2,616 6 11
British and other Schools	231,041	13 0	2,662 11 11
Board Schools	1,839,793	4 7	13,675 11 10
Total	3,867,935	14 3	41,725 14 9
			3,326,209 19 6

*Abstract of EXPENDITURE OF ELEMENTARY SCHOOLS inspected for
Annual Grants between the 1st September, 1880, and the 31st
August, 1890.*

Schools connected with the National Society or the Church of England.

Year ending 31st August.	Salaries.	Books and Apparatus.	Miscellaneous.	Total.	Rate of Expenditure per Scholar in Average Attendance.
1881	2,001,888	145,094	414,641	2,649,568	£ s. d. 1 15 8
1882	2,112,858	152,669	437,851	2,692,378	1 14 9
1883	2,165,556	159,846	429,980	2,755,382	1 15 4
1884	2,214,449	186,680	442,504	2,848,728	1 15 24
1885	2,298,640	178,308	468,520	2,985,468	1 15 10
1886	2,386,084	169,818	469,861	2,975,758	1 16 5
1887	2,370,960	168,818	468,010	3,002,788	1 16 4
1888	2,391,289	168,687	465,619	3,025,545	1 16 8
1889	2,418,021	169,066	470,917	3,058,004	1 16 8
1890	2,455,766	172,760	480,502	3,109,018	1 16 10
Total	22,849,906	1,664,781	4,527,985	29,042,622	—

*Abstract of Expenditure of Elementary Schools inspected for
Annual Grants—continued.*

Summary under Denominations.

—	Year ending 31st August.	Salaries	Books and Apparatus.	Miscellaneous.	Total.
Schools connected with National Society or Church of England	1881—1890	22,849,906	1,664,781	4,527,985	29,042,622
Wesleyan Schools	1881—1890	1,855,846	188,008	328,824	2,317,177
Roman Catholic Schools	1881—1890	2,018,104	197,785	659,877	2,870,216
British, Undenominational and other Schools	1881—1890	8,749,662	236,989	767,068	4,803,664
Board Schools	1881—1890	20,495,044	1,005,827	4,280,807	26,880,678
Total	1881—1890	50,963,061	8,892,740	10,608,556	65,364,837

GENERAL SUMMARY of STATISTICS of ANNUAL GRANT SCHOOLS INSPECTED during the Year ending 31st August, 1890.

The results given are not to be taken as complete accounts of each Denomination, being those of actual inspection only, for the period specified.

DAY SCHOOLS.

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DENOMINATIONS.	Number of Schools, i.e., Institutions under separate Management.			Number of Departments in which separate Head Teachers are employed.			Number of Scholars for whom accommodation is provided.			Average Number of Scholars in Attendance.			Number of			Amount paid out of Parliamentary Grant; for year ending Aug. 31, 1890.	Rate of Grant per Scholar in Average Attendance.	
	Boys.	Girls.	Mixed.	Infants.	Total.	Certificated Teachers.	Assistant Teachers.	Pupil Teachers.	Female Assistants (Art. 84.)				Amount paid out of Parliamentary Grant; for year ending Aug. 31, 1890.					
Schools connected with Nat. Soc. or Church of England..	11,884	2,061	938	9,278	3,877	16,517	2,651,078	1,680,592	20,779	9,804	12,686	3,804						
Wesleyan Schools	651	38	512	820	214,819	181,506	1,281	800	1,318	1,340	1,626	151						
R. C. Schools	989	288	217	700	481	1,576	341,958	198,846	2,144	1,340	1,340	1,626	588					
British, Undenominational, and other Schools	1,889	228	165	1,088	484	1,910	416,253	254,378	2,858	1,644	1,188	899						
School Board Schools	4,676	1,641	1,686	2,986	2,938	8,516	1,916,182	1,457,388	19,627	8,324	11,893	878						
To 'al'	19,419	4,191	3,911	14,514	6,838	20,880	5,589,285	3,717,917	46,589	21,784	20,610	5,210						
Number and Percentage of Scholars on the School Registers agreed																		
DENOMINATIONS.	Under.	8 and under 4.	4 and under 5.	5 and under 6.	6 and under 7.	7 and under 8.	8 and under 9.	9 and under 10.	10 and under 11.	11 and under 12.	12 and under 13.	13 and under 14.	14 and over.	Total.				
Schools connected with Nat. Soc. or Church of England..	8,813	65,502	149,111	227,522	255,987	361,672	362,835	246,510	219,262	161,380	64,381	17,845	2,168,220	1,464,986	2	£. d.	£. d.	
Wesleyan Schools	16	8,02	68	10,449	11,67	11,81	11,61	11,66	11,37	10,11	7,44	2,97	83				0 17 54	
R. C. Schools	250	4,796	10,468	16,968	10,918	30,054	19,946	20,182	18,568	16,172	6,241	2,002	174,778	119,076	0 18 04			
British, Undenominational, and other Schools	14	2,74	6,27	11,105	11,48	35,146	35,080	11,68	11,55	10,82	8,58	8,57	1,116					
School Board Schools	86	9,598	20,846	28,974	29,617	35,167	29,040	29,428	26,469	24,945	18,082	6,608	1,118	285,777	167,786	0 17 41		
To 'al'	94	875	8,15	11,58	11,96	11,76	11,75	11,75	11,55	11,55	7,05	2,58	55					
Schools connected with Nat. Soc. or Church of England..	889	8,499	20,850	31,896	36,204	86,986	87,654	89,074	88,598	86,774	59,148	12,165	339,183	238,874	0 17 11			
Wesleyan Schools	18	2,58	617	948	10,68	11,19	11,39	11,86	11,70	11,00	8,94	1,31						
British, Undenominational, and other Schools	798	62,460	121,926	180,793	218,652	221,187	216,675	219,156	214,874	196,741	155,172	61,963	16,186	1,376,688	1,346,105	0 18 64		
School Board Schools	10	280	646	10,12	11,34	11,79	11,79	11,79	11,55	10,49	8,11	2,27						
Total	5,887	140,805	392,405	494,480	560,058	602,071	554,807	560,811	548,108	495,780	375,804	160,002	41,783	4,904,140	3,886,175	0 17 104		
	13	298	671	10,29	11,45	11,71	11,55	11,68	11,41	10,32	7,82	8,14						

* The actual amount paid out of Parliamentary Grants was £3,886,176 17s. 2d. In the above column on page compels brevity, and so the shillings and pence are omitted.

STATISTICS OF THE EDUCATION DEPARTMENT,

*Extracted from the Return presented to Parliament, April, 1890,
may be tabulated thus:—*

(The Figures for the Years 1887, 1888, and 1889 are given for the purpose of comparison.)

ACCOMMODATION.

Day Schools, Year ended August 31.	1887	1888	1889	1890
Church	2,579,565	2,597,396	2,621,100	2,651,078
British, &c.	405,434	409,600	412,277	416,253
Wesleyan	210,057	212,010	214,240	214,819
Roman Catholic	318,042	328,067	334,032	341,953
Board	1,765,894	1,809,481	1,858,792	1,915,182
	5,278,992	5,356,554	5,440,441	5,539,285

NUMBERS ON THE REGISTERS.

Day Schools, Year ended August 31.	1887	1888	1889	1890
Church	2,157,204	2,154,935	2,166,513	2,168,229
British, &c.	381,935	330,072	331,091	329,732
Wesleyan	174,896	173,923	176,230	174,773
Roman Catholic	245,700	248,402	251,772	255,777
Board	1,725,949	1,780,178	1,830,229	1,875,638
	4,635,184	4,687,510	4,755,835	4,804,149

AVERAGE ATTENDANCE.

Day Schools, Year ended August 31.	1887	1888	1889	1890
Church	1,644,884	1,664,076	1,678,068	1,680,596
British, &c.	252,755	253,982	256,525	254,873
Wesleyan	129,481	130,817	132,873	131,805
Roman Catholic	184,800	188,086	190,324	193,285
Board	1,315,461	1,378,006	1,424,835	1,457,358
	3,527,381	3,614,967	3,682,625	3,717,917

NUMBERS PRESENT AT INSPECTION.

Day Schools, Year ended August 31.	1887	1888	1889	1890
Church	1,954,499	1,946,071	1,964,639	1,964,394
British, &c.	302,991	299,573	302,412	300,709
Wesleyan	156,137	156,590	158,007	157,125
Roman Catholic	216,879	218,699	221,446	223,645
Board	1,561,008	1,612,181	1,661,475	1,695,491
	4,191,514	4,238,114	4,807,979	4,341,364

VOLUNTARY CONTRIBUTIONS.

Day Schools, Year ended August 31.	1887	1888	1889	1890
	£	£	£	£
Church	580,872	582,082	582,018	589,640
British, &c.	78,293	81,673	83,130	79,723
Wesleyan	16,543	15,682	17,191	17,253
Roman Catholic	66,707	65,904	67,480	70,911
Board	1,321	576	1,039	1,141
	743,736	745,917	750,858	758,668

PRINCIPLES AND OBJECTS OF THE CHURCH DEFENCE INSTITUTION.

The chief objects of the Church Defence Institution are—

- I. To resist all attempts to destroy or weaken the Union between Church and State.
- II. To assist, by advice, or by the co-operation of its members, in the formation of Local Associations to the Church Defence Institution, which will work for a similar purpose, each in its own locality.
- III. To assist in promoting such measures of well-considered Church Reform as would in themselves prove the best and most efficient means of Church Defence.
- IV. To publish from time to time short pamphlets and notes on important Church questions, and also on measures which are likely to come under the cognizance of Parliament, and to endeavour to supply an efficient Lecturer, or Speakers, whenever any Local Association is desirous of holding a meeting in support of the objects of the Institution.

In all its operations the Church Defence Institution desires to carry out the spirit of its fundamental rules, which have been the mainspring of its action since it first came into existence in 1860. These rules are as follows:—

- I. That the objects of the Institution shall be—to combine, as far as possible, Churchmen of every shade of political and religious opinion in the maintenance and support of the Established Church, and its rights and privileges in relation to the State,—particularly as regards all questions affecting its welfare likely to become the subject of legislative action; and generally to encourage the co-operation of Clergy and Laity, in their several districts, for the promotion of measures conducive to the welfare of the Church.
- II. That no question touching Doctrine shall be entertained at any meeting.

Impressed with the vast importance of Union amongst Churchmen for purposes of Church Defence at this crisis of Church affairs, the Church Defence Institution would urge upon the Churchmen of England the absolute necessity that exists for earnest and united action in order to resist successfully the organised and persistent attacks now made upon the National recognition of Christianity in England.

General Secretary.—Rev. H. Granville Dickson, M.A.

Financial Secretary.—G. H. F. Nye, Esq.

General Organising Secretary.—Rev. C. A. Wells, B.A.

Lecturers.—H. Byron Reed, Esq., M.P.; W. E. Helm, Esq.; Rev. C. A. Lane, 9, Bridge Street, S.W.

* * * Cheques should be made payable to Mr. G. H. F. NYE, Finance Secretary, and crossed HOARE & Co.